

The cardinal, we are told, witnessed the burning of the obnoxious heretic in front of the archiepiscopal castle. He little recked that two months later the day of reckoning for his share in that savage scene would come to him. The men who burst into the castle and struck him mercilessly down had their own grievances against Beaton as well as Wishart's death to avenge. The ruthless deed shows clearly that those who, from political as well as religious motives, favoured Church reform would not be content to be slaughtered for their cause without essaying the arbitration of other weapons than those of faith and suffering. In thirteen years' time Scotland was ranged into two armed camps, determined to decide the far-reaching religious and political issue by the sword. In such an age of upheaval, force rather than law speaks the decisive word. It was so, more or less, in every land where the opponents of reform appealed to the stake and the scaffold to justify their creed. Could the votaries of that creed, who used force in its support, cry out if men at last, as in Holland, France, and Scotland, met force with force and resolved to win or perish in the attempt to vindicate, sword in hand, policy or creed against their enemy ?

The small band of Protestants and politicians, who had given such forcible expression to their opinions, held out for fourteen months in St Andrews Castle against the Regent Arran, who was fain to summon a French fleet to his aid. With their surrender in July 1547, and their transportation as slaves to the French galleys, the cause of the Reformation and the English alliance alike received a serious check. Somerset's victory at Pinkie appeared indeed a knock-down blow to the policy of the murdered cardinal. But Somerset had only gained a victory ; he had not won Scotland ; and the patriotism of the Scottish people, aided by French reinforcements, ultimately swept the invaders back across the Border. For the next dozen years the influence of France was supreme, and Scotland even submitted in 1554 to the supersession of Arran by the queen mother, Mary of Lorraine, or Guise, as regent, while the young queen, as the fiancée of the Dauphin, was being educated in France. The French alliance and the old Church seemed secure in the goodwill of the people.

Never was prospect more illusory. Heresy  
had not been